The Fiqh Of Fasting the Month of Ramaḍān Workbook

كتاب

الفقه الميسر

في ضوء الكتاب والسنة

Taken from al-Fiqh al-Muyassar which has been recommended by Shaykh Ṣāliḥ Āl al-Shaykh and reviewed by Shaykh, Dr. 'Alī Nāṣir al-Faqīhī

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فهرس

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Introduction[1]

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, The Most Merciful, The Beneficent

Indeed all praise is due to Allāh. We praise Him, seek His aid, ask for His forgiveness and repent to Him. We seek refuge with Allāh from the evil of our own souls and from the evil of our wicked actions. Whomsoever Allāh guides, then none can misguide; and whomsoever Allāh misguides, then none can guide.

I testify that none has the right to be worshipped except Allāh, alone without any partner; and I testify that Muḥammad is His slave and Messenger. May abundant peace and blessings be upon him, his family and all of his companions.

The text of this treatise is a translation of "The Book Of Fasting" from the book "*al-Fiqh al-Muyassar*."

Shaykh Ṣāliḥ Āl al-Shaykh said about this book in his introduction:

> "This book comprises of Fiqh rulings pertaining to the acts of worship and dealings, along with their evidences from the noble Book and the authentic Prophetic Sunnah."

[1] **[TN]:** The questions at the end of each chapter have been added by the translator.

He also stated:

> "Its wording is clear and its style is simple, so that the students of knowledge can benefit from it and other than them from the general Muslims.
>
> The precision of its categorization and the ease in benefiting from its subject matter, and this is achieved through the headings, which indicate the content and aid to understand it."

These are some of the reasons we decided to translate this book for the English reader, may Allāh allow us and you to benefit from it.

We have added some questions at the end of each chapter to enable the student to test their understanding.

The Book of Fasting

This contains five chapters:

Chapter Number One: Introductory Matters Concerning Fasting

This comprises of a number of issues:

The First Issue: The Definition Of Fasting And A Clarification Of Its Pillars

1. Its Definition: Ṣiyām in the Arabic language is to refrain from something.

   In the Sharī'ah [Islamic law] it means to refrain from food, drink and anything that breaks the fast, with the intention, from the appearance of the true Fajr until the setting of the sun.

2. Its Pillars: From the religious definition of Ṣiyām it is clear that it has two essential pillars, which are:

i. Refraining from anything that breaks the fast from the appearance of Fajr until the setting of the sun. The proof for this pillar is the Saying of Allāh:

﴿ فَٱلْـَٔـٰنَ بَـٰشِرُوهُنَّ وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ ۚ وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ
ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ۖ ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ ۚ ﴾

"So now have sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall." [Al-Baqarah: 187]

The meaning of "white thread" and "black thread" is the whiteness of the day and the darkness of the night.

ii. The Intention: The fasting person refrains from anything that breaks the Fast with the intention that this is worship for Allāh, The Mighty and Majestic. Through the intention, actions that are performed as worship are differentiated from other actions.

Similarly, through the intention acts of worship are distinguished from one another. So the fasting person intends by his Fast either the fast of Ramaḍān or other than it from the various types of fasts.

The proof for this pillar is his saying (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

"Actions are judged according to the intentions and every person will receive what they intended."[1]

[1] Reported by Bukhārī (no. 1) and Muslim (no. 1907).

The Second Issue: The Ruling Of Fasting Ramaḍān And The Proof For This

Allāh, The Mighty and Majestic, made it compulsory to fast the month of Ramaḍān, and He made it one of the five pillars of Islām.

And this is in His Saying (سُبْحَانَهُ وَتَعَالَىٰ):

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ١٨٣ ﴾

"O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become righteous." [Al-Baqarah: 183]

And His Saying (سُبْحَانَهُ وَتَعَالَىٰ):

﴿ شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ هُدٗى لِّلنَّاسِ وَبَيِّنَٰتٖ مِّنَ ٱلۡهُدَىٰ وَٱلۡفُرۡقَانِۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهۡرَ فَلۡيَصُمۡهُ ﴾

"The month of Ramadan in which was revealed the Qur'ān, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān), he must fast that month." [Al-Baqarah: 185]

And based upon what was narrated by ʿAbdullah Ibn ʿUmar (رَضِيَ اللَّهُ عَنْهُ) who said that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

> "Islām is built upon five: the testification that none has the right to be worshipped in truth except Allāh and that Muḥammad is the Messenger of Allāh, the establishment of the prayer, payment of Zakat, the Fast of Ramaḍān, and the Pilgrimage [Ḥajj] to the sacred house for the one who is able to find a way."[1]

And due to what is narrated by Ṭalhah Ibn ʿUbaidallāh (رَضِيَ اللَّهُ عَنْهُ) that a Bedouin with unkempt hair came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said:

> "O Messenger of Allāh, inform me of the fasting which Allāh has made obligatory upon me?" The Prophet said: "The month of Ramaḍān." The man further asked: "Is there any other [fast] upon me?" He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "No, unless you perform the supererogatory fasts…"[2]

This nation has unanimously agreed upon the obligation of fasting Ramaḍān and that it is one of the pillars of Islām, which is known from the religion by necessity, and whoever denies this is a disbeliever, an apostate from Islām.

Therefore, the obligation to fast Ramaḍān is established by the Book, the Sunnah and the consensus of the Muslims; and the Muslims agree upon the disbelief of the one who rejects this.

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[1] Reported by Bukhārī (no. 8) and Muslim (no. 16).

[2] Reported by Bukhārī (no. 46) and Muslim (no. 11).

The Third Issue: The Types Of Fast

Fasting is divided into two categories: Supererogatory and obligatory.

The obligatory Fast can be further divided into three categories:

1. The Fast of Ramaḍān.
2. The Fast of expiations.
3. The Fast of a vow.

The discussion here will revolve around the Fast of Ramaḍān and the supererogatory Fast; as for the other categories then they will be [spoken about] at the appropriate place – if Allāh Wills.

The Fourth Issue: The Excellence Of Fasting The Month Of Ramaḍān And The Wisdom Behind Its Legislation

1. Its Virtue

Upon the authority of Abū Hurairah (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

> "Whoever stands in prayer on the night of Divine Decree out of true faith and awaiting his recompense, then his previous sins will be forgiven. Whoever fasts the month of Ramaḍān out of true faith and awaiting his recompense, then his previous sins will be forgiven."[1]

[1] Reported by Bukhārī (no. 1901) and Muslim (no. 760).

And upon the authority of Abū Hurairah (رَضِيَٱللَّهُعَنْهُ) that the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said:

> "The five daily prayers, Jum'ah to Jum'ah and Ramaḍān to Ramaḍān is an expiation for that which is between them, as long as the major sins are abandoned."[1]

These are some of the virtues of fasting Ramaḍān, and its virtues are numerous.

2. The Wisdom Behind the Legislation Of Fasting Ramaḍān: Allāh has legislated fasting for numerous wisdoms and many benefits. From them:

i. To purify the soul, cleanse it and clean it from immoral traits and lowly mannerisms because fasting restricts the passages through which the Devil flows through the body of the human.

ii. Fasting involves abstention from this world and its lusts, and it strengthens the desire for the Hereafter and its bliss.

iii. Fasting arouses compassion towards the poor and it gives a feeling of their pain because the fasting person tastes the pain of hunger and thirst.

There are also other profound wisdoms and copious benefits.

[1] Reported by Muslim (no. 233).

The Fifth Issue: The Conditions For The Obligation Of Fasting

Fasting the month of Ramaḍān is obligatory upon the one who meets the following conditions:

1. Islām: It is not obligatory for the disbeliever to fast nor is it accepted from him, because fasting is worship and worship is not accepted from the disbeliever. So if the disbeliever embraces Islām it is not compulsory for them to make up the fasts they missed.

2. Puberty: Fasting is not obligatory for the one who has not attained legal accountability[1] due to the ḥadīth:

   "The pen is lifted from three."[2]

   And he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) mentioned the child until they have a wet dream. However, the Fast of the child who has not reached puberty is sound and correct, if they were to fast and they reached the age of discernment.

   The child's guardian should command them to fast to get used to and accustomed to it.

3. Intellect: Fasting is not obligatory upon the insane person and the mentally impaired due to his saying,

[1] **[TN]** Meaning that they have sound intellect and have reached puberty. This is the person that is legally accountable in Islām.

[2] Reported by Aḥmad (6/100) and Abū Dāwūd (4/558). Shaykh Albānī declared it authentic in al-Irwā (no. 297).

"The pen is lifted from three."

And he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) mentioned from them the insane person until he regains his sanity.

4. Sound health: Whoever is sick and unable to fast, then it is not obligatory for them to fast. If they were to fast, then their fast is accepted, due to the Saying of Allāh:

﴿ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾

"But if any of you is ill or on a journey, the same number of days (should be made up) from other days." [Al-Baqarah: 185]

If the illness ceases to exist then it is obligatory upon the person to make up the days that they did not fast.

5. Residency: Fasting is not obligatory upon the traveler, due to His Saying, The Most High:

﴿ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾

"But if any of you is ill or on a journey, the same number of days (should be made up) from other days." [Al-Baqarah: 185]

If the traveler chooses to fast, then their fast is accepted; and it is obligatory for them to make up the days they missed while travelling, if they did not fast.

6. The absence of menstruation and postnatal bleeding: For the menstruating woman and the woman in a state of postnatal bleeding it is not obligatory for them to fast.

   Rather, fasting is forbidden for them [in that state] based on his saying (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

   "Is it not the case that when she gets her period, she does not pray nor fast? This is the deficiency in her religion."[1]

   And due to the saying of 'Ā'ishah (رَضِيَ ٱللَّهُ عَنْهَا):

   "When we would have our menses, we were commanded to make up the missed days of fasting, but we were not commanded to make up the prayers."[2]

[1] Bukhārī (no. 304).

[2] Muslim (no. 335).

The Sixth Issue: Determination Of The Start Of The Month Of Ramaḍān And Its End

The arrival of the month of Ramaḍān is determined by sighting the new moon either by oneself or through the testimony of another that they have seen it or him conveying this.

If a trustworthy Muslim testifies that they sighted the new moon of Ramaḍān then the beginning of the month of Ramaḍān is confirmed with this testimony, due to His saying, the Most High:

﴿ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ ﴾

> "Whoever sights (the crescent on the first night of) the month, he must fast." [Al-Baqarah: 185]

And due to his statement (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

"If you see the new moon then fast."[1]

"And based on the statement of Ibn Umar (رَضِيَ ٱللَّهُ عَنْهُ) who said:

[1] Reported by Bukhārī (no. 1900) and Muslim (no. 1080).

> "I informed the Prophet (ﷺ) of the sighting of the new moon for Ramaḍān, and he fasted and commanded the people to fast."[1]

If the new moon is not sighted and a trustworthy Muslim does not testify to its sighting, then it is incumbent to complete the month of Shaʿbān as thirty days.

The confirmation of the arrival of Ramaḍān is not established by other than these two ways: Sighting the new moon or completing the month of Shaʿbān as thirty days, based on his saying (ﷺ):

> "Fast when you sight the new moon and end the fast [at the end of the month] when you see it. If it is obscured from you, then complete Shaʿbān as thirty days."[2]

The end of the month is determined by spotting the new crescent of the month of Shawāl, according to the testimony of two trustworthy Muslims.

If two trustworthy Muslims fail to testify to the sighting of the new moon it is obligatory to complete Ramaḍān as thirty days.

[1] Reported by Abū Dāwūd (no. 2242) and al-Ḥākim in *al-Mustadrak* (1/423).

[2] Reported by Bukhārī (no. 1909) and Muslim (no. 1081).

The Seventh Issue: The Timing Of The Intention And Its Ruling
It is obligatory for the fasting person to make the intention to fast, and it is one of the pillars of the Fast as has been mentioned, based on his saying (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

> "Actions are judged according to the intentions and every person will receive what they intended."[1]

He must make the intention in the night for the obligatory Fast, such as the Fast of Ramaḍān, the Fast for an expiation, the Fast to make up days and the Fast for a vow, even it is prior to Fajr by a minute.

This is based on his saying (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

> "Whoever does not make the intention to fast prior to Fajr will have no fast."[2]

Whoever intends to fast during the day [and did not make the intention in the night] and does not eat nor drink anything, then their fast is not valid unless it was a supererogatory fast. In the latter [scenario] it is permissible to make the intention during the day, as long as they have not consumed any food or drink.

This is based on the ḥadīth of ʿĀ'ishah (رَضِيَ ٱللَّهُ عَنْهَا) who said:

[1] Reported by Bukhārī (no. 1) and Muslim (no. 1907).

[2] Reported by al-Tirmidhī (no. 733) and al-Nasā'ī (4/196) and Ibn Mājah (no. 1700). The wording is that found in al-Nasā'ī. It was declared authentic by Shaykh al-Albānī in Ṣaḥīḥ al-Tirmidhī (no. 583).

> "The Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) came to us one day and said, "Do you have any [food]?" We said, "No." So he responded, "Thus, I am fasting."[1]

As for the obligatory fast, then it is not concluded with the intention that is made during the day, rather it is necessary to make the intention in the night.

One intention is sufficient at the beginning of the month of Ramaḍān for the whole month. And it is recommended to renew the intention each day.

[1] Reported by Muslim (no. 1154).

Questions

1. What is the definition of Ṣiyām in the Arabic language? What is the definition of Ṣiyām in the Sharī'ah [religion of Islām]?

2. What are the essential pillars of the Fast?

3. What is the proof for each of these pillars?

4. Mention one verse which is a proof that it is obligatory to fast the month of Ramaḍān.

5. What is the ruling of someone who denies the obligation to fast Ramaḍān?

6. Finish the ḥadīth: "Whoever stands in prayer on the night of Divine Decree out of true faith and awaiting his recompense…"

7. Mention some of the wisdoms behind fasting.

8. What are the conditions for the obligation of fasting?

9. How are the start and end of Ramaḍān determined?

10. When should the intention for the obligatory fast be made?

Notes

The Second Chapter: Legitimate Excuses To Refrain From Fasting And Those Things That Break The Fast

This Comprises of two issues:

The First Issue: Legitimate Reasons To Refrain From Fasting In Ramaḍān

1. Sickness and old age. It is permitted for the sick, who is expected to recover, to not fast. When they recover and regain their health it is obligatory for them to make up the days missed, based on his saying, the Most High:

﴿ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾

"But if any of you is ill or on a journey then the same number of days (should be made up) from the other days." [Al-Baqarah: 184]

And His Saying, The Most High:

﴿ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾

"Whoever of you sights (the crescent) of the month (of Ramaḍān) he must fast that month. And whoever is ill or on a journey, the same number of days (should be made up) from the other days." [Al-Baqarah: 185]

The sickness that permits the fast to be broken is the sickness which makes it difficult for the sick person to fast as a result of it.

However, the sick person who is not expected to recover or the one who is permanently unable to fast like the elderly, then it is permitted for them to refrain from fasting and they do not have to make up the missed days.

Instead, it is only upon them to offer a ransom (as a substitute), which is to feed a poor person for each day missed.

This is because Allāh, the Mighty and Majestic, made feeding (the poor) the alternative to fasting when they had a choice between the two options when fasting was first made obligatory.

Therefore, it remains an alternative in the presence of a valid excuse.

Imam al Bukhari (رَحِمَهُ ٱللَّهُ) said:

> "As for the elderly man if he is unable to fast, then surely Anas (رَضِيَ ٱللَّهُ عَنْهُ) when he became old, fed the poor for a year or two for every day he did not fast. Ibn ʿAbbās (رَضِيَ ٱللَّهُ عَنْهُ) said about the elderly man and elderly woman who are unable to fast, that they must feed a poor person for every day missed."

The one who is unable to fast due to an inability which is not expected to cease, whether it is due to old age or sickness, must feed a poor person for each day missed a half a Sāʿ of wheat, dates, rice, or something similar from the staple foods of that land.

A Sāʿ is approximately equal to two kilograms and a quarter (2.25kg). Therefore, the amount of food fed to the poor person for each day missed is one kilogram and one hundred and twenty-five grams (1125 grams). Whereas, if the sick person were to fast it would be valid and accepted.

2. Traveling: It is permitted for the traveler to break his fast during Ramaḍān and it is obligatory for him to make up any missed days, based upon His saying:

﴿ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾

"But if any of you is ill or on a journey the same number of days (should be made up) from the other days." [Al-Baqarah: 184]

And His saying:

﴿ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾

"Whoever of you sights the (crescent of) the month (of Ramaḍān) he must fast that month. And whoever is ill

or on a journey the same number of days (should be made up) from the other days." [Al-Baqarah: 185]

And based upon his (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) statement to the one who asked him about fasting on a journey:

"If you wish then fast and if you don't then do not fast."[1]

And he left for Makkah while fasting during the month of Ramaḍān and when he reached al-*Kadīd* (a certain valley) he broke his fast and the people broke their fast as well.

It is permissible to break the fast on a long journey that allows the shortening of the prayer.[2] And this is a journey roughly equivalent to forty-eight miles, meaning approximately eighty kilometers.

The journey that allows the fast to be broken is a journey (embarked upon) for lawful purposes, whereas if it is a journey for sinful purposes or the intent behind this travel is to deceitfully find an excuse to break the fast then it is not permitted to refrain from fasting on such a journey.

If the traveler were to fast then his fast is valid and accepted, based on the hadith of Anas (رَضِيَ ٱللَّهُ عَنْهُ) who said:

[1] Reported by Bukhārī (no. 1943).

[2] Refer to *al-Mughnī* (3/34).

"We used to travel with the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and the one fasting did not criticize the one who was not, nor did the one not fasting criticize the one who was."[1]

But this is with the condition that fasting should not be a hardship while traveling. If it is a hardship and it is detrimental to the individual, then it is better for them to not fast, taking the concession (afforded to them).

This is because the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) saw upon a journey a fasting man who was being shaded from the intense heat and the people gathered around him. So the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said: "It is not from righteousness to fast upon a journey."[2]

3. Menstruation And Postnatal Bleeding: It is obligatory for the woman in a state of menstruation or postnatal bleeding to refrain from fasting and it is forbidden for them to observe the fast.

   If a woman in this state were to fast it would not be valid, based on the hadith of Abū Said Al-Khudrī (رَضِيَ ٱللَّهُ عَنْهُ) that the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

[1] Reported by Bukhārī (no. 1944).

[2] Reported by Bukhārī (no. 1946).

"Isn't it true that a woman can neither pray nor fast during her menses?" He said: "This is the deficiency in her religion."[1]

It is obligatory for the both of them to make up any missed days based on the saying of 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا):

"When we had our menses, we were commanded to make up the days of fasting missed but we were not commanded to make up the prayer."[2]

4. Pregnancy And Breastfeeding: If the woman is pregnant or breastfeeding and she fears for her wellbeing or her child due to fasting, then it is permitted for her to refrain from fasting, based upon what was narrated by Anas (رَضِيَ اللَّهُ عَنْهُ) who said that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

"Verily, Allāh lifted for the traveler half of the prayer and fasting, and from the pregnant and breastfeeding woman He lifted the fast."[3]

The pregnant and breastfeeding women have to make up for the days they did not fast, if they feared for their wellbeing. On the other hand, if the pregnant woman

[1] Reported by Bukhārī (no. 304).

[2] Reported by Muslim (no. 335).

[3] Reported by al-Tirmidhī (no. 715) and al-Nasā'ī (2/103) and Ibn Mājah (no. 1667). It was declared sound [*ḥasan*] by Shaykh al-Albānī in Saḥīḥ al-Nasā'ī (no. 2145).

feared for the child in her womb or the breastfeeding woman feared for the child she is suckling, then she feeds a poor person for each day missed, along with making up the fast.

This is based upon the saying of Ibn ʿAbbās (رَضِيَ ٱللَّهُ عَنْهُ):

> "The breastfeeding woman and the pregnant woman if they fear for their children, then they can refrain from fasting and feed (a poor person for each day missed)."[1]

It can be summarized from the above that the valid reasons to refrain from fasting are four: travelling, sickness, menstruation and postnatal bleeding, and the fear of demise and destruction as is the case with pregnant and breastfeeding women.

[1] Reported by Abū Dāwūd (no. 715). It was authenticated by Shaykh Albānī in *al-Irwā* (4/18). The like of this was conveyed from Ibn ʿUmar as well.

The Second Issue: Things That Nullify The Fast

These are the things that void the fast of the fasting person and nullify it.

The fasting person breaks their fast by committing one of the following:

1. Eating and Drinking Intentionally: This is based on the Saying of Allāh, the Most High:

    ﴿ وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ۖ ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ ۚ ﴾

    "And eat and drink until the white thread of dawn becomes distinct from the black thread of the night. Then complete the fast until sunset." [Al-Baqarah: 187]

    This verse explains that it is not permissible for the fasting person to eat and drink after the appearance of Fajr until the night – the setting of the sun.

    As for the one who eats or drinks forgetfully, then their fast is valid and it is obligatory for them to stop eating once they remember or when they are reminded that they are fasting, based upon his saying (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ):

"If one of you eats and drinks out of forgetfulness while they are fasting, then let them complete their fast. For it was indeed Allāh who gave him food and drink."[1]

The fast is nullified by things ingested through the nose and everything that reaches the stomach, even if it is ingested by means other than the mouth, from those things that fall under the ruling of eating and drinking such as nutritional injections.

2. Sexual Intercourse: Sexual intercourse breaks the fast. Whoever has sexual intercourse while they are fasting, then their fast is null and void. It is upon him to repent, seek forgiveness and make up the day in which he had sexual relations.

And along with making up the day they must give an expiation - to free a slave; if he is unable then to fast two consecutive months, and if he is unable then to feed sixty poor people.

This is based on the ḥadīth narrated by Abū Hurairah (رَضِيَ ٱللَّٰهُ عَنْهُ) who said:

"While we were sitting with the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ), a man came and said, 'O Messenger of Allāh, I am destroyed.'

[1] Reported by Bukhārī (no. 1933) and Muslim (no. 1155).

He asked (ﷺ): 'What is wrong with you?' He said, 'I had relations with my wife while I was fasting.' He (ﷺ) asked, 'Are you able to free a slave?'

He replied, 'No.' He (ﷺ) asked, 'Are you able to fast two consecutive months?' He replied, 'No.' He (ﷺ) asked, 'Are you able to feed sixty poor people?' He replied, 'No.'

The Prophet (ﷺ) remained silent and while we were in that state, a basket full of dates was brought to the Prophet (ﷺ). He (ﷺ) asked, 'Where is the questioner?'

He said, 'I am here.'

The Prophet (ﷺ) said to him, 'Take this [basket of dates] and give it as charity.'

The man said, 'Should I give it to a man poorer than I. By Allāh, there is no family between its two mountains [of Madinah] who are poorer than I.'

The Prophet (ﷺ) smiled until his premolar teeth became visible and then said, 'Feed your family with it.'"[1]

[1] Reported by Bukhārī (no. 1936) and Muslim (no. 1112).

That which carries the same ruling [as it pertains to nullifying the fast] is ejaculation of semen as a consequence of one's own actions.

If the fasting person ejaculates semen as a results of his actions such as kissing, fondling, masturbation or other than this, then his fast is broken because this is lust, which contradicts [the essence of] fasting.

It is upon the individual to make up the day but not offer an expiation because the expiation is only given on account of sexual intercourse, due to a specific text concerning this.

However, if the fasting person slept and had a wet dream or ejaculated without any lust, like someone with an illness, then his fast is not broken because it occurs involuntarily.

3. Making Oneself Vomit: This is to expel the contents of the stomach of food and drink from the mouth intentionally. But if a person is overcome by vomit and it is expelled unintentionally, then it does not affect the fast, based on his (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) saying:

> "Whoever is overcome by vomit, then no atonement is required of him; but whoever vomits intentionally, then let him make atonement for it."[1]

[1] Reported by Abū Dāwūd (no. 2380), al-Tirmidhī (no. 720) and Ibn Mājah (no. 1676). Shaykh Albānī authenticated this ḥadīth in Ṣaḥīḥ Sunan Ibn Mājah (no. 1368).

4. Cupping: This is the letting of blood through the skin and not the veins. When the fasting person is cupped, then their fast is broken, based on his (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) saying:

   "The one who cupped and the one who is cupped have broken their fast."[1]

   Likewise, the fast of the one who cups is broken unless he uses surgical instruments and he does not need to suck the blood. If this is the case, then this does not break the fast – and Allāh knows best.

   That which carries the same ruling as cupping is removing blood through the opening of a vein and taking blood from the body in order to donate it.

   As for the flow of blood due to a wound, the removal of teeth or a nose bleed, then this does not harm the fast, as it is not cupping nor is it the same.

5. The Presence Of The Blood Of Menstruation And Postnatal Bleeding: When the woman sees the blood of menstruation then her fast is broken and it is obligatory for her to make up the days missed, based on his saying (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) about the woman:

[1] Reported by Abū Dāwūd (no. 2367) and Ibn Khuzaimah (no. 1983). Shaykh Albānī authenticated its chain of narration in *al-Ta'līq 'Alá Ibn Khuzaimah* (3/236).

"Isn't it true that a woman can neither pray nor fast during her menses?"[1]

6. The Intention To Break The Fast: Whoever intends to break the fast before it is time to do so while fasting, then their fast is broken even if they not partake in anything that would break the fast.

   Indeed, the intention is one of the two pillars of the fast, and if he was to revoke the intention, intending to break the fast and planning to do so, then his fast is nullified.

7. Apostasy: This is due to it contradicting [the stipulations for the acceptance] of worship, based on His Saying, The Most High:

﴿ وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٦٥﴾ ﴾

"If you associate anything as partners with Allāh, then all of your deeds will be null and void, and you will certainly be among the losers." [Al-Zumar: 65]

[1] Reported by Bukhārī (no. 304).

Questions

1. Name the legitimate reasons for not fasting, along with the proofs?

i.____

ii.____

iii._______________________________________

iv._______________________________________

2. List the seven things mentioned which break the fast.

3. Does forgetfully eating break the fast?

4. What is upon the person who has relations in the month of Ramaḍān, whilst fasting?

5. A person has a vomit attack, does it break their fast?

Notes

The Third Chapter: Recommended Acts When Fasting And Those Things Which Are Disliked

This comprises of two issues:

The First Issue: The Recommended Acts When Fasting

1. The Predawn Meal: This is based on his (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) saying:

   "Take *Suḥūr* [the predawn meal] as there is blessing in it."[1]

   The predawn meal is actualized with a large or small amount of food, even with just a gulp of water.

   The time for the predawn meal is from the middle of the night until the appearance of Fajr.

2. Delaying The Predawn Meal: This is based on the ḥadīth of Zayd Ibn Thābit (رَضِيَ ٱللَّهُ عَنْهُ) who said:

   "We ate the predawn meal with the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), then he stood up for the prayer." I said: "How much was there between the Adhān and the predawn meal?" He replied: "The interval was sufficient to recite fifty verses."[2]

[1] Reported by Bukhārī (no. 1923) and Muslim (no. 1095).

[2] Reported by Bukhārī (no. 575) and Muslim (no. 1097). The wording is that of Muslim.

3. Hastening To Break The Fast: It is recommended to hasten to break the fast when it is established that the sun has set. Upon Sahl Ibn S'ad (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

   "The people will not cease to be upon good as long as they hasten to break the fast."[1]

4. Breaking The Fast With Fresh Dates: If he does not find fresh dates, then with dry dates; and if does not find these, then with some mouthfuls of water. This is based on the ḥadīth of Anas (رَضِيَ اللَّهُ عَنْهُ) who said:

   "The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to break the fast with fresh dates before praying; and if not with fresh dates, then with dry dates. If not with dry dates, then with some mouthfuls of water."[2]

   If he is unable to find anything, then he intends to break his fast with his heart; and this is sufficient.

5. Supplication At The Time Of Breaking The Fast And During The Fast:

   This is based on his saying (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

[1] Reported by Bukhārī (no. 1958) and Muslim (no. 1098).

[2] Reported by Abū Dāwūd (no. 2356) and al-Tirmidhī (no. 696). Shaykh Albānī authenticated this ḥadīth in Ṣaḥīḥ al-Tirmidhī (no. 560).

"There are three whose supplications are not rejected: the fasting person when he breaks his fast, the just ruler and the oppressed."[1]

6. A Lot Of Charity, Recitation Of The Qur'ān, Providing Food For The Fasting People And The Other Righteous Deeds:

Upon the authority of Ibn 'Abbās (رَضِيَٱللَّهُعَنْهُ) who said:

"The Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) was the most generous of people and he would be most generous in Ramaḍān when Jibrīl met him. Jibrīl used to meet him every night of Ramaḍān to review the Qur'ān with him. So the Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) was more generous than fair winds, when Jibrīl met him."[2]

7. Diligence With The Night Prayer: Especially in the last ten nights. Upon 'Ā'ishah (رَضِيَٱللَّهُعَنْهَا) who said:

"The Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) used to tighten his waist wrap (*Izār*), spend the night in worship and wake his family in the last ten nights."[3]

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[1] Reported by al-Tirmidhī (no. 2526), al-Bayhaqī and others from the ḥadīth of Anas [who conveyed it from the Prophet] with the wording:

"There are three whose supplications are not rejected: the supplication of the parent, the fasting person and the just ruler and the traveler."

[2] Reported by Bukhārī (no. 6) and Muslim (no. 2308).

[3] Reported by Bukhārī (no. 2024) and Muslim (no. 1174).

And due to the generality of his saying (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

> "He who stands in prayer in Ramaḍān out of true faith and awaiting recompense, then his previous sins will be forgiven."[1]

8. 'Umrah: This is based on his saying (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

> "'Umrah in Ramaḍān is equal to Ḥajj."[2]

9. The statement "I am fasting" to someone who insults them.

This is based on his saying (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

> "If one of you is observing the fast, he should avoid sexual relations with his wife and quarrelling, and if someone should fight or abuse him, he should say, "I am a person who is fasting."[3]

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[1] Reported by Muslim (no. 759).

[2] Reported by Bukhārī (no. 1782) and Muslim (no. 1256).

[3] Reported by Bukhārī (no. 1904) and Muslim (no. 1151). The wording is that of Bukhārī.

The Second Issue: Things Which Are Disliked When Fasting

There are some things that are disliked for the fasting person, and they may lead to harming the fast and diminishing its reward. They are:

1. Vigorously Washing The Mouth And Nose: This is out of fear of water entering his stomach, based on his saying (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

   "Breath water into the nose strongly unless you are fasting."[1]

2. Kissing For The One Whose Lusts Are Aroused By This And They Are Unable To Control Themselves:

   In this case, it is disliked for the fasting person to kiss his wife because this may arouse their desires, which leads to the breaking of their fast, either due to ejaculation or sexual relations.

   However, if the person is able to control himself from [doing anything that will] ruin his fast, then there is nothing wrong with this. This is because the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) used to kiss his wives while he was fasting.

   ʿĀ'ishah (رَضِيَ ٱللَّهُ عَنْهَا) said:

[1] Reported by al-Tirmidhī (no. 788), al-Nasā'ī (1/66) and Ibn Mājah (no. 407). Shaykh Albānī declared it to be authenticated in Ṣaḥīḥ al-Nasā'ī (no. 85).

"He had more power to control his desires than any of you."[1]

Similarly, it is upon the fasting person to avoid everything that will stir and arouse his desires like staring at his wife [lustfully] or thinking about sex, because it may lead to ejaculation or sexual intercourse.

3. Swallowing Phlegm: This is because it reaches the stomach...In addition to the repulsiveness of this and harm that results from this action.

4. Tasting Food When Not Necessary: If it is necessary for him to do this – like if he was a cook and needed to taste the salt or something similar to this – then there is nothing wrong with this, as long as he is careful to avoid anything reaching his throat.

[1] Reported by Bukhārī (no. 1927) and Muslim (no. 1106).

Questions

1. What is the time for the predawn meal?

2. Is it recommended to hasten to break the fast? What ḥadīth is the proof for this?

3. What did the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) break his fast with?

4. Finish the Hadīth: "There are three whose supplications are not rejected…"

5. List some of the other recommended acts for the fasting person.

6. What are the four things that are disliked while fasting?

Notes

The Fourth Chapter: Concerning Making Up The Missed Days

The First Issue: Making Up The Missed Days

If the Muslim breaks his fast without a legitimate excuse it is obligatory for them to repent to Allāh and seek His forgiveness, as this is a severe sin and great evil. It is compulsory, along with repentance and seeking forgiveness, to make up the amount of days he did not fast after Ramaḍān.

And it is obligatory for him to make up these days immediately, according to the strongest position from the stances of the scholars, because he was not permitted to refrain from fasting and the norm is for this to be performed in its proper time.

If they refrain from fasting due to a valid excuse such as menstruation, postnatal bleeding, sickness, travel or other than this from the legitimate reasons to abstain from fasting, then it is upon them to make up the missed days, but it is not a requirement to do this immediately.

Rather, it is allowed for them to make the days up all the way up to the next Ramaḍān. But it is recommended and encouraged for them to hasten to make up any missed days because it entails rushing to remove this responsibility [from themselves] and it is safer for the servant, as it is possible that something may befall them that prevents him from fasting like sickness or something similar.

If they delay [making up any missed days] until the next Ramaḍān without a legitimate excuse, then it is upon them to make up the missed days along with feeding a poor person for each day.

It is not a condition to make up these days consecutively. Actually, it is correct to make them up consecutively or separately, based on His Saying:

﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

> "But if any of you is ill or on a journey then the same number of days (should be made up) from the other days." [Al-Baqarah: 184]

Allāh did not make it a condition for these days to be fasting consecutively, and if it was a condition He would have clarified it.[1]

[1] **[TN]** As the aim of this book is to cover the rulings of Ramaḍān, then we will conclude the translation at this point – and success lies with Allāh.

Questions

1. If the Muslim breaks their fast intentionally, then what is upon them?

2. In the above situation, can they delay the making up of their fasts?

3. If one has a legitimate excuse to not fast is it required that they make up those days immediately?

Our Call to the Ummah

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (عَزَّوَجَلَّ), without *taḥrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'ṭīl* (denial).

[2]: We love the Companions (رَضِيَٱللَّهُعَنْهُمْ) of the Messenger of Allaah (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) with love that is permitted by the *Sharī'ah*.

[3]: We love the People of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah.* Imām al-Shāṭibī (d.790H) - رَحِمَهُٱللَّهُ - said, "The *Salaf al-Ṣāliḥ*, the Companions, the *tābi'īn* and their successors knew the *Qur'ān*, its sciences and its meanings the best."

[4]: We despise *'ilm al-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah.*

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ), except that which has been confirmed from Allāh or from His Messenger (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ). We do not mean that we have rejected them, nor

do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'ān*, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *aḥādīth*.

[7]: We do not perform *takfīr* upon any Muslim due to any sin, except *Shirk* with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qur'ān* is the Speech of Allāh, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (سُبْحَانَهُ وَتَعَالَى), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.' 'So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.'

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that

revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafīyah*, yet *Salafīyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in 'cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.'

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honor or victory for the Muslims until they return to the Book of Allāh and to the *Sunnah* of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *Da'wah*.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (ﷺ).

[17]: Our *Da'wah* and our *'Aqīdah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *Da'wah*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) - رَحِمَهُ ٱللَّهُ, "The knowledge of *ḥadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgment, so look who you are taking it from."

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (ﷺ).

These are glimpses into our *'Aqīdah* and our *Da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.